

S E R M O N

OF CHRIST CRUCIFIED.

Preached at Paul's Cross the Friday before
Easter, commonly called GOOD-FRIDAY.

Written and dedicated to all such as labour and be heavy
laden in Conscience, to be read for their spiritual
Comfort,

By JOHN FOXE.



L O N D O N:

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N O M R E 2

To all that attend on the Word
preached at the Tabernacle near
Moorfields, and Tottenham Court
Chapel.

My dear Hearers,

THE ensuing discourse was very lately put into my hands.—The title-page informs you when, where, and by whom it was delivered, viz. Near two hundred years ago, in the open air, from a pulpit made in the shape of a cross in *Cheapside*, commonly called *Paul's Cross*, and by that venerable man of God, Mr. *John Fox*, prebend of *St. Paul's*, whose book of *Martyrs* was, by order of the government, in queen *Elizabeth's* reign, fixed in all our churches, and in many remaining to this day. Though some of the expressions in this sermon may now seem obsolete, and others want a little explication, I chose to publish it in its native dress, not only on account of its being designed for the instruction and comfort of heavy laden souls, who are too deeply impressed to mind the elegance and correctness of words and phrases, but also chiefly that you might have a specimen of that foolishness of preaching, which, in the days of our forefathers, was so mighty, through God, to the pulling down, not only of the outward strongholds of popery in these kingdoms; but what is infinite more, (though less discernible by the natural man) the mightier inward strongholds of sin and corruption, both in papist's and protestant's hearts. — And would to God; that not only all the ministers of our established church

church, but of all the protestant reformed churches, were not only almost, but altogether, such preachers! How would their hearers hearts then burn within them, whilst they were opening to them from the scriptures man's original apostasy from God, the only means of reconciliation through faith in the blood of Christ; a universal morality, as the sole proof and fruit of such a faith, an establishment and growth in grace here; and as the blessed and certain consequence of all these, a perfect consummation of bliss, both of body and soul, in the full and eternal enjoyment of a triune God in the kingdom of heaven hereafter!—These are the grand truths delivered in the following sermon.—My chief reason for dedicating it to you, is to let you see, that the doctrines you daily hear are no new doctrines, but the very same which were preached two hundred years ago, and that in the street too, by the excellent compilers of our liturgy and articles, and and who had the honour of being banished and burnt in the bloody reign of queen *Mary* for adhering to the same.—And if it should ever happen, in our times, that any of their true-born faithful sons and successors should be excluded pulpits, denied licences, or put into spiritual courts for preaching in the same manner, let them remember, that we live under a reign when, though pulpits are shut, yet the highways and hedges lie open. *Paul's Cross* (as I am informed) was burnt down at the fire of *London*; but Christ crucified, whom *Paul* preached, may yet be exalted in the streets and lanes of the city.—Our Lord hath given us a universal commission; *Go ye, and preach the gospel to every creature*.—When thrust out of the synagogues, a mount, a ship were his pulpit, and the heavens were his sounding-board.—Thus *Latimer*, *Cranmer*, *Ridley*, and Mr. *John Fox*, the famous Martyroligist, preach'd.—And who needs be ashamed of copying after such unexceptionable examples? But I am detaining you too long—Haste, and read: and if in reading you feel what I did, you will be glad of the second part of this sermon now lying
by

by me, and which perhaps, ere long, may be presented to you by,

My dear Hearers,

Your affectionate Friend,

And ready Servant,

(In our Common Lord)

GEORGE WHITEFIELD.

London, May 4, 1759.

First for the ground and argument of my Sermon, I shall desire you, Christian Audience, to give ear unto a few words which I will recite to you out of St. Paul, written unto the Corinthians, 2 Cor. 5. The words be these: *Pro Christo itaque legatione fungimur, &c.*

For Christ therefore, or in Christ's name we come to you as messengers, even as God himself desiring you. We pray you for Christ's sake, that you will be reconciled unto God. For him which knew no sin God hath made to be sin for us, that we might be made the righteousness of God by him, &c. 2 Cor. 5.

IN this parcel of scripture here is brought unto you, Christian Audience, an high message from an high and mighty prince, of an high matter and weighty importance. Concerning the which message three things I have to notify unto you, by order of the letter as it lieth:

First, beginning with him who is the sender of this message.

Secondly, to speak of them, which be the messengers.

Thirdly, to shew, what is the message itself here sent unto us.

As touching the first, St. Paul, to prepare and stir up the minds of the Corinthians to more attention, expresseth first the person and author of this message, in whose name he cometh, saying: *In the name of Christ we come as ambassadors, &c. In the name, saith he, of Christ.* Wherein we see the words of Christ our Saviour rightely accomplished: wherein he prophesying before of this his apostle and messenger, speaketh to Ananias in this wise, saying: *Vade, quoniam vas est mihi electionis, &c. Go to him, for he is an elect vessel to me, to bear my name before the Gentiles and Kings, and before the children of Israel. Acts 9.*

In like manner the other apostles also whensoever they come, either shewing whose servants they be, or to teach any doctrine, or to work miracles, ever they bear the name of Christ before them. With him they begin, and with him they end. Now, if messengers or ambassadors, which come

from earthly princes and potestates in this world, are commonly esteemed and reputed according to the estate and place of them which send them, and especially if the matter bring with it any face of temporal commodity, men are wont right gladly to receive them. How much more then ought we to be moved with this heavenly and most joyful legation directed unto us, not from any terrene prince or lord, but from the King of kings, and Prince of all princes, especially touching such a benefit here sent and offered unto us by him, of such special and singular effect, that without it no earthly thing in all the world can make us happy, and having it nothing can make us miserable.

I remember about the beginning of queen Mary's reign, anno 1554, there was a certain message sent, not from heaven, but from *Rome*: not from God, but from the pope: not by any apostle, but by a certain cardinal, who was called cardinal *Boole*, *Legatus a latere*, *Legatus natus*, a legate from the pope's own white side, sent hither into England.

This cardinal legate first coming to Dover, was honourably received, and brought to Greenwich: where he again being more honourably received by lords of high estate, and of the privy council, (of whom some are yet alive) was conducted from thence to the privy stairs of the queen's court at Westminster, no less person than king *Philip* himself waiting upon him and receiving him, and so was brought to the queen's great chamber, she then being, or else pretending not to be well at ease. *Stephen Gardiner* the bishop of Winchester, and lord chancellor of England, receiving this noble legate in the king and the queen's behalf, to commend and set forth the authority of this legate, the greatness of his message, and the supreme majesty of the sender, before the public audience of the whole parliament at that time assembled, there openly protested with great solemnity of words, what a mighty message and of what great importance was then brought into the realm, even the greatest message, said he, that ever came into England: and therefore desired them to give attentive and inclinable ears to such a famous legation, sent from so high authority.

Well, and what message was this? Forsooth, that the realm of England should be reconciled again unto their father the pope: that is to say, that the queen with all her nobility and sage council of so many learned prelates, discreet lawyers, worthy commons, and the whole body of the realm of England should captive themselves, and become underlings

derlings to an *Italian* stranger, and frierly priest sitting in *Rome*, which never knew *England*, never was here, never did or shall do *England* good. And this forsooth, said *Gardiner*, was the greatest ambassage, the weightiest legacy that ever came to *England*: forgetting belike either this message of God sent here by his apostles unto us; or else because he saw it made not so much for his purpose as did the other, he made the less account thereof.

Well then, and will we see what a weighty message this was that *Gardiner* so exquisitely commendeth? First, the sender is gone, the messenger is gone, the queen is gone, and the message gone, and yet *England* not a rush the better. Of which message I may say, answering again to *Gardiner*, *per inversionem rhetoricam*, that this was the lightest and most trifling legacy, of all legacies or messages that ever came, or shall come to *England*, *scilicet*, that we should be reconciled again to the pope. But let the pope with his reconciliation go, as they are already gone, (God be thanked) and I beseech God so may they be gone, that they may never come here again. *England* never fared better than when the pope did most curse it. And yet I hear whispering of certain privy reconcilers, sent of late by the pope, which secretly creep in corners. But this I leave to them that have to do withal. Let us again return to our matter.

We then having this legation sent to us, not from the pope, but even from our Lord and God; not by any cardinal of *Rome*, but by the elect vessel of Christ, the apostle St. Paul and other apostles: let us attend with reverence, first to him that sendeth, then to the messengers that be sent unto us, remembering how *Raah* the harlot received the messengers of *Moses* and was preserved; remembering also the words of our Saviour: *He that heareth you, heareth me: and he that despiseth you, despiseth me, &c.* Luke 10.

Wherefore, considering with ourselves, good Christian audience, the high majesty of this our Supreme Prince, the sender of this message, being not only our Head and King anointed, but which also of love gave his life and blood as this day to be spent for our redemption; let us for our parts, if we be his subjects, mark what our Prince requireth; let the flock hear what the pastor teacheth; the body what the head speaketh; the spouses what the spouse sendeth. And thus much touching the sender of the message.

Now what the messengers be, and who they are: the apostle proceeding further in the letter, thus inferreth. *We*, saith

he, *be sent as messengers*, &c. speaking not of himself alone, nor of *Peter* alone, nor of any apostle one more than another, but jointly joining them all in one office, and calling together, without difference of degree or singularity of person, he saith; *We be sent as messengers or apostles*; for so signifieth the name of *Apostolus*, as much to mean as a messenger or a legate sent. Where is to be noted by the way that this nominative [*Nos*] in the plurative number is not here to be expounded after the stile of *Rome*: for *Stylus Romanæ Curiae*, or rather *ῥόπος Romanæ Curiae*, the swelling stile of the court of *Rome*, useth commonly when any mandate, brief, or sentence is given, thus to say: *Nos Willielmus pro tribunali sedentes*, &c. *Nos Edmundus, Roberto Cluney literato*, &c.

So the bishop of *Rome*, directing forth his precepts or bulls, never speaketh in other number, but *mandamus, statuimus, ordinamus, et volumus*. And although he be but one singular person that speaketh, and such as will needs be singular alone above all others; yet disdaineth he to speak in the singular number, but always useth the plural, to express belike his *regale sacerdotium*. Who because he seeth great kings and emperors frequent this trope of writing and speaking, lest he should seem in any point inferior to them, or not to speak as big as they for their lives, useth therefore the same regal or imperial phrase of speech, with his *mandamus, et volumus*, &c. when as Christ in the gospel is content to say, *mandatum novum do vobis*; not *damus vobis*, &c. But let the pope's stile with the court of *Rome* pass; which as it is but puffed up with the wind of pride, so let it vanish away with the wind also.

This is certain, that St. *Paul*, in these words, *We come as messengers*, &c. meaneth no such matter: to signify either himself alone, or *Peter* alone, or any other of the apostles singularly: but jointly comprehendeth the whole fellowship of the blessed apostles together, and declareth, that they altogether joined in one commission, are sent in the behalf and name of Christ, as legates or messengers, and not only to these *Corinthians* to whom here he writeth, but inclusively to all other wheresoever either collected or dispersed in the whole world, according as it was enjoined them by the Lord's own special commission, saying, *Go into the whole world, and preach this gospel or glad message to every creature. Whosoever believeth and is baptised shall be saved.*

Well, and what shall we then say? Did this message of the apostles cease with the end of the apostles? or did the preaching thereof extend no farther, but during the continuance of their

their time? Yes verily; for he which then set them on work, and sent them in this message, *putting in their mouth the word of reconcilment*, is the same Lord which liveth still, and ceaseth not to send messengers into his church from time to time: *Some apostles, some prophets, some evangelists, some teachers and instructors*, (Ephes. 4.) some with one gift, some with another, and all for the edifying of his people, to have the message of his gospel continued in the world, which still shall be continued, so long as his church shall endure; for he cannot, nor will not totally and finally forsake his church, which is his kingdom.

But as it then happened in the apostles time, there crept in with them certain *Pseudolegati*, false apostles, and sinister teachers, which confounding together the law with the gospel, *Moses* with Christ, man's merits with mercy, confidence in works with God's free grace and promises, laboured to pervert the course of this blessed message sent to us by the mouth of the apostles; so that there lacked not, since that time in the church, some *Pseudocatholici* and false teachers, not sent of God to do his message, but creeping in craftily to lead a loitering life, some impudent, some negligent, some ignorant and blind, *having a zeal of God, but not after knowledge*, as St. Paul saith (Rom. 10.) some preaching themselves, some preaching for benefices and promotions, some teaching before they have learned, some speaking that they know not nor having experience whereof they speak, some also plain enemies to the cross of Christ, and subverters of his heavenly message; of which sort we have had heretofore too much experience of late years, when the pope had the leading of this church of *England*.

But blessed be the God of all consolation, and father of our Lord Jesus, who hath visited us from on high with such mercy and grace, and hath raised up by such ministers and messengers of his holy grace and gospel to his church, which so constantly accord and tune in one string together, to set forth the lively message and truth of Christ's gospel unto you. Which you daily do hear, which as it doth me good to see, so do I most heartily rejoice from the bottom of my heart and soul, and praise God with my hearty thanks therefore. And yet nevertheless, to speak the simple truth touching the present state of this our ministry, if I should say that nothing therein were amiss, I should indeed blanch and flatter too much. For who seeth not that many this day enter into the ministry, not as God's messengers sent of any message

from him; but winding in themselves by hook or crook, or by some compound way, parting half stakes as it were between their patrons and them, and having either no art to find them, or no mind to labour, make a trade of living of the ministry, more to live at ease than to labour in God's message.

Many other abuses might be here recited, but I am not at this time to complain of any; but only to preach Christ Jesus crucified unto you. And if there be any thing in them further to be complained of, I leave it to the ministers themselves, or to their patrons that receive them, or to their bishops which induct them, to look upon it. But to our purpose: they that will be the true messengers of God, let them consider what their office is, whose messengers they are, and do their message faithfully.

The office of ministers was wont, in the time of barbarous popery, to be counted *orare, predicare, sacrificare*, to pray, to preach, and to sacrifice. But they which allotted those offices to the ministry, thought belike to bring in the Aaronical, or levidical priesthood again, with their praying for the sins of the people, and offering continual sacrifice for the same. As for prayer, which they call [*orare*], I take that office as common to all Christian men, and not only appropriate to the ministry, to pray I mean for sins. And as touching [*sacrificare*] if they mean thereby to sacrifice Christ's body of sin: that office only appertaineth to Christ, and to none other. But we which are entred now into the New Testament, and are past from shadows to the body, from legal significations, to spirit and truth, following the direction of Christ's commission in his gospel, do say with St. Paul, that the principal office of the ministers of the new testament is, *laborare in verbo et doctrina*, that is, by word and doctrine to do God's message, and to preach to the people, *sermonem quem posuit in illis, vel quem proposuit illis Deus, the word which God hath put in their mouths*, or which he hath left unto them by his apostles. Although beside this, divers other duties are incident to the order of ministers, as to minister the sacraments, to pray, to offer thanksgiving, to reprove, to comfort, to lay on hands, to excommunicate; and yet the principal end which chiefly concerneth the ministers of the new testament, is, by preaching repentance and the glad message of the gospel, to bring all men to the obedience of Christ's faith, for remission of sins.

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And thus much concerning the function of ministers, whose office is, as you have heard, to be messengers or ambassadors of Christ, in dispensing the mysteries of his word. Now, touching the message that is sent by them unto us, let us consider what followeth by the text. The words be these: *Even as God desiring you by us, we pray you, for Christ's sake, or in Christ's behalf, that you will be reconciled unto God, &c.*

Here now cometh in the joyful message and glad tidings of the gospel, which St. Paul calleth *sermonem reconciliationis*, the word of reconciliation. Wherein is to be explained unto you in order and distinctly, first what this reconciliation is, between whom it is, by whom it cometh, with all such things as well going before, as which follow after it. But first, for so much as the preaching of reconciliation importeth a variance or division between God and us going before; let us something entreat of the same, and put you in remembrance of that miserable thralldom wherewith we were once oppressed; lying under the grievous wrath of God, (which in my mind is much needful of all Christian men thoroughly to be considered) and compare the same to the state which we are now called unto. For else how shall we rejoice at God's grace, if we feel not before his judgment? Or what thanks can they give for the gift, which never understand what lack they had? What passeth he for heaven, which feeleth no hell? Or who careth for the physician, but he that is sick?

And though I know there be a good sort of godly mourning souls in Sion, which lie groaning under the fear of God's heavy indignation, and need rather with boldness to be refreshed, than with more fear to be dejected: yet notwithstanding for so much as the greater sort commonly have their cogitations otherwise occupied, some not touched with any sorrow, some not examining their consciences nor feeling their wound, some not tasting any hell, some not caring for any God, to help therefore such senseless souls, and to rouse them a little out of their careless sleep of security, let us enter into some consideration of our damnable and cursed state, wherein all we once did, and yet do stand by nature, all such, I say, are not yet reconciled in Christ. For what can be more grievous and horrible than the creature to be funded and parted from the grace and good will of his Creator and Maker? to lack his protection, to sustain his wrath, to be outlawed from our own country of Paradise, where we were first created; to be cut from him, without whom nothing can do us good, and we good for nothing? For if all goodnes

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be in him, what can be without him but that is evil? If life leave us, what remaineth but death? If God forsake us, what receiveth us but the devil, author of all mischief and fountain of all calamity? of whose miserable dominion over us, we have felt and tasted too much already.

Now take a man in all his abundance of riches, treasures and pleasures, flourishing in his most felicity, bravery, and prosperity; let him be, if he will, another *Polycrates* of this world, what is he of himself but a carcase, a caitif, a subject of Satan, a prey to death, rejoicing and laughing in this world, but yet as one that laugheth in his dream, and waketh in sorrow, fraught full of fears and cares of mind, blind in soul, not knowing to-day what will happen to-morrow, void of all inward rest and peace of conscience, mortal, mutable, miserable, wrapt in wretchedness, prone to all wickedness, whose beginning is in travail, his standing uncertain, his end is corruption, briefly as one living in death, and dead being alive, for how is he alive that is dead to God? *Let the dead* (saith our Saviour) *bury the dead*, &c speaking of them which lived, and yet to God were dead. And how can we be else but dead to God, except we be brought and reconciled by Christ to God?

And yet for all this, such is our dulness that either we feel not what it is to lack the Lord, or our wilfulness such, that we care not for that we lack. But howsoever it be, that either we will not or cannot see, the end of all things declareth what a miserable thing it is the creature to be divided from the Creator; in whom as every thing hath his being; so not to be in him is to be indeed nothing: whom once we had, afterward lost him, and in losing him, have lost with him all things. By creation first we had him, by transgression afterward we lost him, and all through the means of our great *γυναικὸς* *Adam*; who, by his disobedient presumption, brought this woful division between God and us. Whereupon hath ensued all this rueful ruin of the whole creature and nature of man, being secluded from God's favour and protection, and given over to death and to him that hath power of death, that is, to Satan, which ever since hath had dominion over us.

And thus may you see, good Christian Audience, the sorrowful state and condition of mankind, fallen from his original felicity wherein he was first placed, not into a peck of troubles, but into a hell full of all miseries, into utter desolation and destruction, death and damnation, and all through

the transgression of one. Out of whose root first springeth this public infection of our nature, which we call original sin, prone to all corruption, destitute of grace and righteousness, and void of all goodness? which original canker hanging in our flesh, draweth us from God and all goodness. Whereof St. Paul, in his letter to the Romans, complaineth thus and saith, *That he knoweth and feeleth that in him, (that is to say) in his flesh there is no goodness dwelling*, Rom. vii. &c. And again, where he saith, *I see another law in my members rebelling against the law of my mind, captiving me*, &c. Rom. vii. And this original sin is called, *Peccatum in nobis inhabitans*, Sin dwelling and lurking in us, &c. Whereby we have to understand, that beside our outward actions, which burst out into open sin, there lurketh also inwardly, in the bottom of our nature, a privy *fomes*, a breeder of sin, an original infection, or (as we may call it) a privy sparkle of the serpent's seed, infecting our nature, and drawing us from all heavenly disposition, to all earthly concupiscence.

Which lurking infection in us, although it seem but a small matter to many, and especially to the Papists, who use too much to extenuate it, and to make light thereof: yet we must understand, that in God's sight it appeareth a mighty matter, passing all other sins: who not only looketh upon our outward and manifest transgressions, which we daily commit against his law, but also considereth the person especially, and the crooked nature inwardly infected within us (out of which issue forth these outward transgressions) and so punisheth the same with no less penalty than the outward sins against the law committed. Like as if a mighty hunter chasing the wild wolf, and happening upon the wolf's den, findeth there the young wolfings, which as yet never did no raven: yet because of the same nature lurking in them, he useth them no otherwise than he doth the old: even so let every manre pute himself, as touching his first birth and outward man, as he originally descendeth of Adam, to be execrable unto God, and not only his outward evil doings, but also his inward nature and very person before he begin to work, to be odious unto him.

Which being well expended and weighed in our minds, let us then cast with ourselves in what a miserable perplexity and wretched case we sinful creatures were, and yet are, so many as be not yet reconciled again in Christ. For what can be more miserable than man to be under the heavy wrath and displeasure of his God, (as I said) the creature to be divided

divided from his creator, the pot or vessel to be displeased or in hatred with the potter: for what are we else but as earthen pots in the hands of our God, which formed and created us?

Now if variance and debate breed such dangers and mischiefs amongst the creatures themselves, wheresoever it cometh; what is to be thought of that discord which is between the silly creature and the creator himself? In a commonwealth we see what a woful state there is, where the prince with his nobles, or the nobles with the commons cannot agree. What a hell is in that house, where the husband and wife live together in continual jar? Or who can abide to live in that city, where the citizens, through civil dissention, are dissevered in sides among themselves, one fighting against another? The consent of music may teach us, what an amiable thing to nature it is to tune in one agreement of concord, and how contrary to nature discord soundeth. In the body both of man and beast, where the elemental qualities and humours do not concord together in due proportion and conveniency, life there cannot consist. Briefly, if the wrath of a terrene king in this earth, be death, as the wise king speaketh in the scripture, what is it then to be under the wrath of the almighty king of all kings, and God of all creatures?

And under this wrath of our Lord and God, all we mortal wretches, for sin in us, (which God created not, but hateth in us) were wofully wrapped; and, as the scripture speaketh, *Eramus natura filii iræ*: We were by nature the children of wrath, &c. enemies to God, divided and sundered from him, and so continued a long time, ever since this sinful nature first took place in us. For sin by nature gendereth wrath, and provoketh judgment: judgment by law ministreth death and damnation: with death entereth the Devil, and with him heaps of infinite miseries and calamities. And in this pickle lieth man by nature; that is, all we that be Adam's children. Let no man flatter himself, or think better of himself, that is, of his own original nature, than is here declared. Neither is here declared any other thing, than the scripture itself concludeth, *which concluded us altogether to be under sin. All our mouths are stopped and we destitute of the glory of God, standing all at his mercy and grace. We have all gone astray, saith the prophet Isaiah, every man in his own wicked way. Isaiah liii. And are all unprofitable servants, saith Christ, yea, when we have done the best we can.* And if our best doings

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be unprofitable in the sight of God to salvation, where then shall our evil deeds become?

These premises thus considered and concluded by the scriptures, as you have heard, what shall we say, good Christian Audience, and beloved brethren? Shall we now despair, or is there no remedy, no hope nor help to be had? No, truly, in ourselves, I say, none, none at all; for the just judgment of God must needs have his course. God's sentence once pronounced, must needs proceed. And as none of us all was ever born, Christ only excepted) or is now living, that carrieth not the wound of original sin about him; so is there none of us all that possibly in himself can avoid the sentence of God's terrible justice; but death and condemnation will needs proceed against us, under which sentence and malediction we all, every mother's son, as touching ourselves, should have perpetually continued, had not a certain dear good friend of ours, our singular good Lord, and only patron, a mighty captain, stepped in between, who to keep off the blow from us, bare the stroke of God's heavy wrath on his back, and so delivered us from death; being for us slain himself, and thereby *slaw all enmity between God and us, pacifying, by the blood of his cross, all things both in heaven and earth*, and so hath purchased this blessed and happy reconciliation between his heavenly father and us earthly creatures.

And as he hath purchased it, so hath he sent tidings of the same here by St. Paul, and by all his other apostles, all about, throughout the whole world, to every creature. Whereof *Isaiah* thus speaketh, marvelling and rejoicing at the coming of those messengers: *How fair, saith he, be the feet upon the mountains, of him that bringeth tidings, and preacheth peace, bringeth tidings of good things, and preacheth salvation, saying to Sion, Thy God shall reign, &c.* *Isaiah* lii. Which prophecy you see here verified by the preaching of these apostles; and not only by them, but by other also, whom Christ our Saviour ceaseth not continually from time to time to stir up in his church, to be his messengers and legates apostolica; who now coming to you also *Londoners*, as St. Paul did to the *Corinthians*, with the same words do speak also to you, saying, *We pray you for Christ's sake that ye will be reconciled unto God, &c.*

Whereby all mourning souls, wheresoever ye are, or whatsoever ye be, that labour and be burdened, may note for your comfort, how not only the Lord offereth himself ready

to be reconciled to you, if you be willing ; but also lovingly and most gently sendeth forth his servants to intreat you to be reconciled unto him. As who would say, In God there is no let, but you may boldly come and be reconciled, who-soever desireth to be at peace with him : only let there be no stay in you. Be you willing to be reconciled, and you shall speed ; come, and you shall be received ; hold out your hand to take what he will give, and you shall have. What more can you desire ? And yet moreover to encourage you to come to him, not only he offereth himself ready at your suits to be entreated, but also sendeth abroad his messengers to intreat you to come and be reconciled to him.

And further, lest you should think those messengers to come in their own name, and so regard them the less, mark what St. Paul addeth moreover, and how he not only prayeth them, but also in a manner adjuring them ; *We pray you*, saith he, pro Christo, *for Christ's sake*, as though he would say, as you love Christ, and will do any thing for his cause, which hath so dearly bought you, we pray you ; not for ourselves, but in the name of Christ, that you will be reconciled unto God.

And yet neither is this also enough, which notwithstanding is so much as may make us all to marvel at his mercies : but mark moreover the speech of the Holy Ghost, and consider the exceeding tenderness of the unspeakable benignity of our God. We were the offenders, and he the party that was offended ; we his creatures, and he our maker ; we the first breakers from him, and yet all this notwithstanding such is the passing, and more than fatherly riches of his grace, that he not only offereth and sendeth unto us, yea, adjureth us in his own son's name ; but also, which is more than all that can be most, even the same God prayeth us, even himself, even us, I say, such misers and damnable wretches, that we will come and be agreed with him ; for so the tenour of our text in plain words purporteth, where he saith, *Even as God himself praying you by us, we pray you for Christ's sake, that you will be reconciled unto God, &c.* Here is offending, and yet here is praying and praying again. O gentleness ! O kindness ! Man first began the division ; and God beginneth first the reconciliation. God prayeth, Christ prayeth, and the apostle prayeth. Man offendeth, and hath forfeited his soul to the devil, and yet is prayed. He that should pray to be forgiven, is prayed to be content to be forgiven. What should we here say or think, well beloved *Corinthians* here of

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London) but cry out with the words of *Nazianzene*, ὦ τοῦ
 τάχους τῆς Φιλανθρωπίας: ὦ τῆς εὐκολίας τοῦ συναλλάγματος;
 that is, O the readiness of God's gracious love! O the
 easiness of his exorable reconciliation, &c.

Although it be not in my utterance, nor in no mortal
 tongue to express the fulness of these deep and profound
 mysteries of spiritual things; yet by that as I could de-
 clare, somewhat you heard, and more may conceive with
 yourselves, first of the horrible wrath of God, and his
 district severity against sin, with all such penalties, plagues,
 and punishments due for the same, declared unto you.
 After that, you heard again of the singular and superabun-
 dant greatness of his fatherly tenderness towards us, who
 so willingly, so kindly, not only offereth his reconciliation,
 but also inviteth us, yea, prayeth us, to be reconciled un-
 to him.

Now what this reconciliation is, and what great things
 come thereof, it followeth likewise to be considered.
 Which albeit it cannot so amply be described to you as it
 is in itself, yet by similitudes and examples partly it may be
 conceived. For as we see in a worldly government, when
 any subject is under the indignation and displeasure of his
 prince, his state is miserable, his mind unquiet, fraught
 full of fear and dread, his heart out of comfort, in his
 life no safety, but he living like a dead man: briefly, no
 calamity lacketh where the wrath of a prince hangeth. But
 if the trespass be pardoned, and displeasure removed,
 the fear departeth, hope reviveth, comfort cometh, and
 life beginneth to look up. Even so, or rather much more
 than so, it is between God and man. For so long as we
 were under wrath, there was nothing in man but death,
 dread, damnation, hell, malediction, the tyranny of Sa-
 tan, unquietness; in sum, all the miseries of hell were
 heaped upon the poor soul of man. But after it pleased
 the goodness of our God to turn from us his wrath, and
 to receive us again to favour; now all is turned, our fear
 to hope; death to life; damnation to salvation; hell to
 heaven; malediction to bliss; the power of Satan dissolv-
 ed; care to comfort; and in sum, all the felicities, so
 many as Paradise can hold, do now belong to man.

But what should I set forth the high amplitude of this
 heavenly reconciliation of our Lord by earthly similitudes,
 which by no comparison of man can be expressed? For
 in man's agreement, though the prince be reconciled never

so well with the subject, yet it may happen, that the agreement may break off again shortly after. Again, the reconciliation that is between man and man, is commonly but for that one trespass which bred the variance; which being forgiven, agreement cometh. So is it not between God and us: neither is his reconciliation so variable or inconstant as altereth by days or times, but is the receiving of mankind into the eternal favour and mercy of God, even the same which *Isaiah* the prophet, chap. liv. speaketh of in these words, saying, *For a little moment of time I have left thee, but in great mercies I will gather thee. In a moment of my indignation, I have hid my face a while from thee: but in my everlasting mercy I have pitied thee, saith the redeemer, thy Lord, &c.*

This reconciliation, now to be defined, is the receiving again of man into the perpetual favour of God, purchased by Christ to all them that by faith and repentance come unto him. Which eternal favour of God, as we shewed before to be freely offered unto us; so now remaineth further to be explained, what favour this is, how it is perpetual, by what cause it cometh, and to whom it belongeth. Touching the first, to declare what favour this is whereunto we are received, here is to be understood by the meaning of St. Paul, this favour to be that which is contrary to the wrath and malediction which went before for sin: for as that malediction did threaten unto us eternal rejection, under which we were, and should perpetually have continued, had it not been stopped; so is this reconciliation a receiving again into eternal acceptance, which perpetually doth, and shall continue for Christ's sake to all faithful believers in him. And this favour I call perpetual in respect of time; for that God promiseth never to remember, nor to impute our sins any more, for Christ's sake, *Jer.* chap. xxxi. And hereof springeth the fountain of perpetual remission, promised in the 13th chapter of the prophet *Zachariah*, where he saith, *In that day shall be open to the house of David, and to the dwellers of Jerusalem, a fountain to the cleansing away of sin, & menstrui, &c.*

Where note how the prophet saith, *In that day, &c.* assigning not divers and sundry days, when Christ's body should be offered for sin; but signifying, that one day should come, when that lamb and sacrifice, which was slain from the beginning of the world in God's determination, and

and afterwards was offered actually once and no more; should suffice to purge the sins and filthiness of all the dwellers in Jerusalem, that is, of all such as retain to him by faith. And thus have you the cause of remission of sins, to be only the sacrifice of Christ's body offered up to God, not every day, but in one appointed day, which we call Good-Friday: for the which sacrifice sake God hath assured his promise to all and singular persons that shall come or seek to his son by faith, to give them free forgiveness, and never to remember, nor impute their sins to them any more.

And herein standeth the difference between the Pope's doctrine and ours. For he holdeth, that the sacrifice of Christ's body not one day but every day is to be offered for sin. Contrary, we with the scriptures affirm, remission of sins to be the effect only of one cause; that is, of Christ's blood our Saviour, sacrificed once on Good-Friday upon the cross, and never else, to take away all malediction of sin for ever, as well for them that were before his passion, as them that should follow after. And that is it that the scripture saith, *The Lamb to be slain from the beginning of the world*; and so is he slain to the latter end: meaning thereby the virtue and power of that sacrifice to extend universally to all times, to all men, and to all kinds of sins, from the beginning to the end of the world for ever. So that on Christ's part, the cause only which worketh reconciliation and remission of sins, is his only death and bloodshedding once sacrificed actually (and never else) upon Good-Friday. On our parts, the cause only that worketh this reconciliation and remission, and is of us required, is not to offer up this body again for a daily sacrifice to God; but only to believe faithfully and obediently upon him that was sacrificed for us, and so by faith to apply the merits of his passion to us. And to this faith God hath promised perpetual remission of our sins, according to the manifest testimony of the scripture, where it is in the Acts of the Apostles thus expressed, *That to him all the prophets bear witness, all men to receive remission of sins by him, whosoever believe in his name, &c.* Acts x. Again, Acts xvi. *Believe in the Lord Jesus, and thou shalt be saved and thy whole house, &c.* Peter and Paul say not: Offer Christ's body for a daily sacrifice to God; but only believe in him and thou shalt be saved. And thus much hitherto concerning reconciliation, what it is, how it is perpetual,

what is the only cause thereof, and to whom it belongeth : whereof more shall be said (Christ willing) anon.

Now as touching this reconciliation and favour of God aforesaid, as it reacheth to the free remission of all men, and to all times, as well before as after : so moreover this is to be added, and worthy to be noted, that not only it reacheth to our sins, but extendeth to the acceptance of the nature and person also of man : so that through this reconciliation, not only our sins are done away, but also the person of man, which before was execrable unto God, is now accepted ; which before was odious, is now beloved, which before was unpure and unclean, is now purified, regenerated, and changed as into another person, and as ye would say, made a new man in the sight of God ; not because the new life of a man maketh the man new in God's sight ; but because the man being first made new, and regenerated by reconciliation, bringeth forth afterward a new life.

And here cometh in that which we call regeneration, or new birth, not in being altered into any new bodily substance from that we were ; but in being turned by reconciliation into a new state of favour and grace : as who before were dead to God, damnable creatures, and children of wrath ; but now are accepted, purged, and justified from the malediction as well of original sin as actual : which before times were separated from God, but now restored again to grace and favour, even the same favour of God, wherein *Adam* stood before his fall in Paradise.

Of this regeneration we read in many places of the scripture, which give us to understand this our new regenerate birth to be referred not so much to the outward acts of life, as chiefly to the person and nature of man, altered and changed into a new state of grace and favour with God by spiritual reconciliation, yea, before he begins to work any good action. Whereupon afterward follow the fruits of new life, which we call good works, and are called good not so much for the worthiness of the action done, as for the worthiness of the person, the doer thereof, which is a faithful christian, reconciled in Christ to God. And thereof take good works their goodness, being not only accepted for good, but also imputed in scripture sometimes to merit ; as where Christ our Saviour saith, *I was hungry, and ye fed me ; I was in prison, and you visited me ; come therefore and possess the kingdom, &c.* Matt. xxv.

Not

Not that the value of the work deserveth that imputation, but that the work is so imputed for the faith of the person: for else, let an infidel do the same, or more too, and all is sin that he doth. But let the christian do, be the thing never so simple, if it be good it is accepted, and if it be otherwise, yet is it remitted; so that in a brief sum, the order of all this thus standeth: first cometh Christ crucified, and offered for us; with him cometh faith apprehending him; with faith ensueth reconciliation or justification, through the promise; whereby man being reconciled unto God, which before was rejected, is made now a new creature, because he is set now in a new flock: and this is called regeneration. After regeneration of the person (which is accepted for his faith) followeth then the fruits of new obedience, which be accepted for the faithful person; but because our new obedience is always, and in all men imperfect, and falleth many times into disobedience, through frailty of flesh, for a remedy thereof followeth remission of sins. And thus have you the golden chain of our salvation: first beginning with Christ, then cometh faith; then followeth reconciliation, or justification; with it cometh regeneration; after which ensueth new obedience, or mortification, with acception of good works; last of all cometh remission of sins, and maketh all sure.

Touching which remission of sins, here is further to be noted, First, that this remission is not only of all such sins as go before baptism or regeneration; but also of such which a man repenteth him of with faith, from the beginning till the end of his life. Secondly, is to be understood, that this remission is not only for all actual sins which man committeth, but also for original sin, which nature bringeth. Thirdly, neither must we think this remission of the New Testament to be like to the remission of sins practised in the old law, which stood by sacrifices. Wherein this difference there is, First, that that remission which was by sacrifices, served not for all sins, nor for such as were to come, but only for such sins as were before the sacrifice; so that whensoever any new sin followed, new sacrifices were required. Secondly, that remission stood only for actual sin, and not for original. Thirdly, in that legal or temporal remission is moreover to be noted, that sacrifice for sin was then but a thing typical; so that, albeit the crime for which the sacrifice was offered was done away, yet the person notwithstanding remained still under death

and the penalty of original sin pronounced against *Adam* and all his posterity. Briefly in one word to conclude, between this remission of the New Testament and that of the o'd, so much difference there is, as is between temporal things and eternal. Of which difference let us hear what the prophet *Jereniah* teacheth us, saying, *Behold the days shall come, saith the Lord, and I shall make a new covenant with the house of Israel, and the house of Judah, not after the covenant which I made with their fathers, when I brought them out of Egypt with strong hand, and they transgressed my covenant; but this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will give my law within them, and in their heart I will write it, and I will be their God, and they my people, &c. For I will have mercy of their iniquities, and their sins I will never more remember, &c.* Jer. xxxi.

By these words of the prophet, if they be well marked, we have to learn a manifest difference between the old covenant and the new; and what the grace is of the New Testament, especially concerning remission of sins; which sins he saith shall never more be remembered, meaning that the day should come when God will set such a sacrifice for sin, which shall give a perpetual remedy for ever: so that although sin shall need daily to be helped, yet no more sacrifices should need, but that one should serve and suffice for ever. Whereby we see remission of sins to stand otherwise now than it did then: for in the old law, although sins were purged after a sort, by sacrifices and blood of beasts, yet that remission lasted not for ever, but for certain times, so that new sins ever required new sacrifices.

Wherein appeareth the pernicious abuse of the daily sacrifice of the Pope's mass, most false and contrary to all scripture, utterly subverting the truth of God's covenant and testament. For if sin should need daily purgation by daily sacrificing, as it did before, what difference then make we between the New Testament and the Old, between the Christians and the Jews? Or if Christ's body once sacrificed for sin, cannot serve except it be daily sacrificed for purgation thereof, where is then this everlasting reconciliation taught by the apostles? Or where is this never remembering of our sins any more, promised by the prophets? How is that wound cured for ever, which every day needeth a new plaister! Briefly, how hath he made them

them perfect with one oblation for ever, which be sanctified, if Christ once offered suffice not, but every day must be offered afresh? What perfection is in that, which every day is new to begin? If sin (malediction of sin I mean) be not once taken away for ever, how then hath Christ made us perfect for ever? *Heb. x.* Or how hath he found out eternal redemption by once offering himself for us? *Heb. ix.* For what is eternal redemption else, but eternal remission of sins? Now, where remission of sins is, and the same remission eternal, what needeth any more hosts or oblations for sin? As the apostle plainly testifieth, saying, *Ubi peccatorum est remissio, jam non est amplius oblatio pro peccato; i. e. Where remission of sins is, there is no oblation for sin, &c.*

Let us reason now then with these sacrificing priests of the pope's law, after their own distinctions. A continual or daily sacrifice, say they, must ever remain in the church. For what purpose, I ask? For remission of sins, say they. So had the *Jews* in the old law continual and daily sacrifices for remission of sin remaining amongst them also. What difference is now between the new testament and the old, if the danger of sin remaineth in both testaments alike, to be done away by continual reiteration of sacrifices? Or if there must needs be a difference, let them shew what difference it is, or wherein it consisteth else but only in the cause of remission; which in the new testament standeth one for ever, in the old testament it is daily repeated by renewing of sacrifices. Of the which cause the apostle to the *Hebrews*, speaking of Christ Jesus crucified, and consummated, addeth moreover, and saith, *Factus omnibus obtemperantibus sibi, causa æternæ salutis, &c.* id est, *Was made to all which obey him, the cause of eternal salvation, &c. Heb. 5.* By the which words we are taught the cause of remission of sins to be the only body of Christ offered for us, and the same body to be once offered and never more, as in the same epistle followeth in these words declared; *Nunc autem semel in instante consummatione, &c.* Now hath he once appeared in this latter consummation of the world, to the destruction of sin by his own oblation, &c. *Heb. 9.* Whereby we have to note, that as the once appearing of Christ is the only cause of destruction of sin, and remission not to be sought at any other cause but that alone; so is their doctrine vain, which require any more appearings of Christ to remit sin, then only the same. And thus

thus appeareth the true difference between remission in the old law, and in the new; whereof the one, which stood by renewing of sacrifices, was temporal, the other is perfect and perpetual, perfect, I mean, as touching the cause of putting away sin, which once done standeth for ever.

But here come they with a blind distinction of (bloody and unbloody) and say, that in the *Jewish* law they offered the blood of goats and calves, and of other divers sorts of beasts; but in the new law they offer continually one sacrifice and no more, which is the body of Christ, and that after an unbloody sort. Whereunto I answer: first, if they have the body of Christ, let them offer it. But they which read the scriptures do see and know that Christ's body is not here to be offered; unless they mean the members of his mystical body here in earth, which they sacrifice every day with such store of blood, as is pitiful to see: but else the true body of Christ indeed the scripture placeth to be in heaven, and not in earth. Once it was in the hands of sinners, and was offered of them, but now he is out of their hands, and past all men's reach to be offered any more. Wherefore, where they say, they offer the body of Christ, that is but a phantasy; for as the presence of the body here ceaseth, so ceaseth the offering thereof also.

Now, although his bodily presence were here; yet is he not to be offered to appease God's wrath for sin any more. For first, none can offer the body of Christ for sin to his father, but himself: because in the new testament to offer for sin, requireth a priest which is immaculate, impolluted, and segregated from sinners, as we read, *Heb. 7. Talis enim decebat ut nobis esset pontifex, sanctus, innocens, &c. i. For so it behoved, that our bishop for us should be holy, innocent, &c.* and again: *Sermo autem jurissurandi, qui post legem esset, &c.* that is, *But the word of the oath which followeth after the old law, appointed his son to be our perfect priest for ever, &c. Hebr. 7.* Secondly, by the types of the old law, Christ cannot be offered for sin, but it must be without the tenets by the law, or else his sacrifice cannot answer to the law. Thirdly, whensoever Christ is offered for the pacifying of God's wrath for sin, it must be upon the cross. For so we read, (*Colos. 1.*) *Pacifying all things by the blood of his cross, all things both in heaven and in earth, &c.* Fourthly, it must be also with blood; for by the scripture, *Without effusion of blood there is no remis-*
sion,

n, &c. *Heb. 9.* Fifthly, where they say, they offer no more sacrifices but one, which is the body of Christ; that is not enough, forasmuch as the scripture requireth not only the host to be one, but the time also to be one. For probation whereof we have the plain words of scripture, *Heb. 7.* where the apostle speaketh of offering for the sins of the people; *for that*, saith he, *he hath done once, offering himself*, &c. *Heb. 7.* Also chap. 9. where the same apostle, comparing Christ entering with his sacrifice with the high-priest in the old law, entering into the secret tabernacle once a year, at last concludeth and saith, *Sic et Christus semel oblatus est ad multorum tollenda peccata*, &c. So also Christ, saith he, *was once offered for the doing away the sins of many*, &c. Again, in the same chapter, excluding all offerings of Christ, saving one, he saith, *Not that he should offer himself at times as the high priest did: but once for the doing away of sin he appeared by his own oblation*, &c. *Heb. 9.* Sixthly, where they pretend to offer the body of Christ daily; I ask, to whom? They will say, to the Father. Wherefore? To pacify his judgment for sin. Whereunto I answer with the gospel; that needeth not, forasmuch as the gospel witnesseth, *that the Father now judgeth no man any more, but hath given all judgment to his crucified Christ*, John 5. Item, *hath given to him power of all flesh*, John 17. Item, *hath given to him all power both in heaven and earth*, Math. ult. Item, *Christ now draweth all things to himself*, John 12. Item, *he hath appointed him judge both of the quick and of the dead*, Acts 10. Now if they say, they offer Christ's body to Christ himself for remission of sin, that is absurd and vain.

And thus much I thought necessary, having here to entreat of reconciliation, to speak against the sacrifice of the mass, forasmuch as these two cannot consist together, but one must needs destroy the other. For if the reconciliation of God's favour, purchased by Christ once for us, be perfect and perpetual, then this daily sacrificing for sin is superfluous. And if the same must needs be continued in the church as a necessary remedy for appeasing God's wrath, and for expiation of sin from time to time, then must the sacrifice of Christ's priesthood be imperfect, being of no more power and virtue to reconcile us unto God, than the yearly and daily sacrifices of the Jews, which ever required new sacrifices to be done for sin. And where is then the killing of God's wrath by the blood of Christ,

spoken

spoken of, *Coloss.* 1. ? Where is the pacifying of all things both in heaven and earth ? Where is the difference between the old covenant and the new ? Or where is the never remembering of our sins any more ? Where be then the goodly feet upon the mountains of them that bring us message of peace, of good tidings, and of salvation ? *Isai.* 52. When is the day, or what day of Christ was it which *Abraham* saw and rejoiced ? Or where is the one oblation, and that once offered, which bringeth eternal redemption ? *Heb.* 9, 10. Where is then captivity led away captive ? *Ephes.* 4. Where is the breaking of the serpent's head ? the overthrow of death ? the victory of hell ? *Gen.* 3. the hanging up of the hand writing ? *Isai.* 35. Where is the vail broken which separated us from God ? the everlasting mirth upon the heads of them that be in Sion ? or the confident dwelling of them in Jerusalem, promised in *Jeremiah* 23. *Ezek.* 34. *Zach.* 14. Or where is the eternal righteousness brought in by the prophet *Daniel*, chap. 9. if this reconciliation be not eternal ?

Briefly to bring in any other sacrifices for sin, but only the oblation of Christ's blood, and that once offered, taketh away the glad message and power of the gospel, casteth men's minds into a doubtful wavering of their salvation, and finally dissolveth the whole harmony of the scripture, both prophetical and apostolical : for if the prophetical Lamb, in the old law, once slain on the 14th day of the first month, and his blood sprinkled, loosed the whole congregation out of the thralldom of *Egypt*, so that they were never brought into the same again : (*Exod.* 12.) so the blood of Christ's cross (to speak with the words of *St. Paul*) once offered likewise on the 14th day of the said first month, dischargeth his whole universal church out of the bands of hell and of the devil, and that perpetually, never to be reduced thither again. And yet notwithstanding, as the *Israelites* being brought out of *Egypt*, when they sinned against God, were punished in the desert, and yet the promise of the plentiful land, nevertheless, still went forward ; even so the elect members of Christ's church after their deliverance, when they sin against God by fragility of weak flesh, their sins be punished with temporal scourges in this world, but yet the truth of God's everlasting favour standeth for ever to all them that repent by faith.

As touching therefore the daily sacrificing of Christ's body, as I proved before, so I repeat again, and in one word conclude, that no sacrifice of Christ's body can serve for sin, but where Christ himself is the priest. Neither doth the scripture admit any sacrifice propitiatory for sin, but where blood is, and where the suffering goeth withal, and the host is consumed without the tents by the fire of God's judgment.

These things thus discoursed and proved by the scriptures, to proceed now in our text, seeing Almighty GOD so gently offereth unto us, (as ye have heard, good audience) let us take that he giveth; seeing he calleth so graciously, let us come to him; yea, seeing he prayeth so entirely, let us grant his request; and seeing so fatherly he spreadeth to us the arms of his reconciliation, let us with the lost son return home again to our father; briefly, seeing on his part there is nothing lacking that we can desire, let us now for our parts do that he desireth of us. What is that? *Ut reconciliemini Deo, that ye will for your parts be reconciled unto God, &c.* How should we be reconciled unto God? Come to Christ, submit yourselves, and believe in him with a true faith, and thus you are reconciled to the father. For so we read: *If any man serve me, him will my father honour*, John 12. And if ye have not found this son, seek for him by repentance. *Seek, saith he, and ye shall find.* Repentance seeketh, faith findeth, and if ye have found him, hold him. And how should ye hold him? Obey him, so ye shall hold him, for faith requireth obedience. Of this obedience we read, *Heb. 5. He is made to all men that obey him, cause of eternal salvation, &c.* By him God is reconciled to us, though we offended. Now being reconciled, let us obey and offend no more, lest his wrath again be kindled against us.

What shall we say then? May we loose again this reconciliation? And how then standeth this favour of God perpetual which I spake of before if it may be lost? Truth is, the favour of God is perpetual to them, whom he receiveth to reconciliation: and yet albeit this favour be perpetual, we must not think therefore, that God ceaseth now to be angry with sin, and that we may live now as we list. *For these things, saith St. Paul, cometh the anger of God upon the children of disobedience, &c. Ephes. 5.* And yet neither again must we make such a fickle and unstable thing of this reconciliation of God, as though whosoever sinneth,

finneth, by and by were cancelled out of the book of God's reconciliation. For how should then the elect be saved, which fall sometimes as the reprobate do, and yet are not forsaken? *Whom the Lord loveth*, saith the Scripture, *he loveth to the end*: and whom he receiveth likewise he receiveth to the end. Or where were then remission of sins perpetually promised to the reconciled, if frailty of sinning do break the league of reconciliation? *Sin*, saith St. Paul, *shall not prevail over you*, Rom. 6. Also St. John saith, *And if you do sin, yet ye have an advocate with the father, and he is the propitiation for all our sins*, &c. 1 John 2.

Here therefore we must make a distinction of sinners. Of whom some be repentant and uprising sinners; some be unrepentant. The repentant sinner I call him, who, when he slideth, doth it with a repugnance of will going before, and with a repentance of heart following after. The unpenitent sinner, as he maketh no resistance before sin, so is he touched with no remorse after following, but taketh a delight in that whereof he should lament. The penitent sinner saith, I have sinned, but by God's grace I will amend, and commit no more: the other saith, I have sinned, I do sin, and I will sin, whosoever saith nay. The voice of the one is: *That good that I would do, that I do not*, Rom 7. the voice of the other is, the evil that I would do, that will I perform. In the flesh of the one sin dwelleth, which St. Paul calleth *peccatum inhabitans*: but in the heart of the other sin reigneth, and beareth the whole rule.

The difference of these two sinners considered, I answer now to the doubt, making this distinction also of reconciliation, that as there be two sorts of justification; one before God, another before man: so be there two sorts of reconciliation; the one is effectual with God, which St. Paul calleth *secundum propositum*; the other is apparent only before man. Now then as touching the repentant sinner, I say, that sin in him absolutely breaketh not reconciliation between God and man. For elsewhere were remission of sins left to the church for a remedy to keep this attonement perpetual, if sin did break reconciliation? He that by vehemency of temptation and infirmity of flesh is fallen, or rather cast down, willing to do better, but not able to do what he would, the infirmity of this Christian penitent obtaineth remission, breaketh not reconcilia-

reconciliation, neither loseth grace, but rather doth illustrate
 grace, as Christ himself resolving this question, answereth
 to St. Paul: *My grace, saith he, is enough for thee, for in
 thy infirmity my power is more declared, &c.* 2 Cor. 12.
 And again, the apostle saith: *Where sin aboundeth, there
 superaboundeth grace*, Rom. 5. meaning that sin, which is
 joined with repentance. But contrariwise, they which
 presumptuously and obstinately without remorse or regard
 of him whom they offend, take a pleasure and make a
 custom of sin, and have not (to use St. Paul's words) sin
 dwelling in them, but they rather dwell in sin, and not
 only do not resist the temptations of Satan, but rather are
 tempters and Satans to other to follow their sinful appe-
 tite: to such wilful men, whom I account no men, but
 rather monsters of men, I say not that they in thus doing
 do lose the reconciliation of God, which they had; but
 that they never had this effectual reconciliation with God,
 to lose, nor never shall, unless they, through earnest re-
 pentance, seek to the son of God by faith for remission of
 their sins, and be truly reconciled unto God by faithful
 obedience.

By this ye see that such as be sinners, not wilful but pe-
 nitent sinners, though by infirmity they sin, yet do they
 not lose the gift of reconciliation. And why? for although
 they fall, yet they fall not under the law, but under
 grace, that is to say, though the office of the law is natu-
 rally to work wrath; yet forasmuch as the person of the
 sinner is not under the law, therefore is he not under
 wrath, but instead of wrath cometh reconciliation, instead
 of the law reigneth grace.

Seeing therefore such a loveday (loving brethren) is
 made between God and you through the mediation of
 Christ's cross, be ye now reconciled unto God, as he is
 to you. And as ye see his fatherly kindness in offering
 this reconciliation, you being in all the blame; do you
 likewise express the like gentleness in reconciling your-
 selves for his sake, neighbour to neighbour, one toward
 another. Let all bitterness and wrath be far from you,
 and let not the sun go down upon your anger. When ye
 were offenders to God, what he hath done and doth, ye
 see. So if your neighbours, equals or inferiors have of-
 fended you, or you them, stand not so much in your re-
 putation to abase yourselves, but either come, or send
 forth your messengers of peace, not only to bid him good-

morrow or good even, but thus say, Neighbour, I have offended you and you me. Come therefore, let us be reconciled, and live in love and charity like brethren in Christ, as Christ hath reconciled us both unto his Father.

And thus as ye see God hath given his own son to death to reconcile you unto him; let it not be grievous to you, to give and forgive small matters to your neighbour, to nourish amity and agreement between him and you, without which agreement I see not how man's life can consist. First, forso much as in this fragility of man's nature, it cannot be avoided; but where society is, offences will either be given or taken; some cause of grudge and variance will rise between man and man, man and wife, friend and friend, yea brother and brother, that shall set them asunder.

Then, besides this, cometh in such a multitude of makebates, of flatterers, whisperers, clawbacks, backbiters, talecarriers, sycophants, and flandering tongues, sent out as satan's messengers, to carry and recarry misreports and false lies, to sow the seed of dissention betwixt one and another, so that take away reconciliation, and it shall not be for any to live together one with another in this world.

Some there be which use to give light ear to such whisperers and flatterers, and these are much to blame. Others there be as light of credit, that whatsoever they hear told, that they believe, and so believe the first tale, that they will not believe the second, and these one-eared men be worse than the first, worthy to have but one ear on their head, which will not hear with both. But the third sort is worst of all, who being inflamed by sinister reports, after they have once conceived an inward grudge against their friend or neighbour, are so stiff, so wayward, and so crabbed, that hardly or never they will be reconciled after. Such stoical stomachs and unsatiabable natures, which neither live here like angels, nor yet remember themselves to be but men amongst men, are to be sent *ad rempublicam Platonis*, or to *M. More's Utopia*, either there to live with themselves, or elsewhere as none may live to offend them. *With what measure ye mete to others, the same shall be mete again to you*, (Luke 6) saith the voice of justice. But here speaketh the voice of mercy and desireth you, that as God hath measured unto you, so ye will measure to other. He is reconciled, as you see, unto you, be you reconciled now one to another. And if his reconcilment be eternal,

nal, and in great matters, and for great offences, little can ye do, if in little trifles one of you will not bear with another.

But peradventure some will object and say, Sir, you preach much of reconciliation and agreement to be between God and us, and that he hath received us to his perpetual love and favour. But what reconciliation this is you speak of, I cannot tell; this I know, that I find here misery and sorrow enough, I sweat, I travail, I cark and care. Of the four bread of heaviness, and bitter drink of adversity, I lack no store, turmoiled in troubles, pinched with poverty, afflicted in conscience, burdened with sins, vexed with temptations, satan assaulteth me, hell feareth me, God's judgment accuseth me, sickness oppresseth me, and at last death consumeth me to dust and nothing: and where then is this favour and love of God toward me, when I feel nothing here but the wrath of God upon me?

To answer hereunto, I grant, well beloved, that this is a sore objection indeed to flesh and blood, being not yet perfectly instructed in the knowledge and consideration of Christ's kingdom, wherein you have need of two manner of helps; whereof the one is in your preachers, the other is in yourselves. First, and especially you preachers, had need here to help in setting forth the promises and glory of Christ's kingdom; whereby your hearers may be established in the faith of his word, and assured in hopes of things to come. For elegant and manifold be the causes of discomfort daily rising, enough to beat down a man's heart from hope of heavenly things: *et sensus contrariorum* (ye know) *fortis est et caro in nobis infirma*, the sense of contrary things is strong in this world, and flesh in us is feeble. Besides this, the devil ceaseth not, hell gapeth, death rageth, conscience accuseth, the law threateneth, God's justice terrifieth, his punishments and rods walk still from one to another; every day lightly bringeth some example, some spectacle or other of God's terrible judgments before our faces. Here now the heart of man lieth in great perplexity, comfortless, and distressed on every side, scarce able to take any breath of comfort, nor knowing well whither to turn him, unless you which be preachers and spiritual physicians of the soul, minister to the weak conscience of man some comfortative, or some cordial restorative, out of God's mighty promises and heavenly message of Christ's holy gospel. Help therefore,

I beseech you, in opening to the people the promises of grace, the word of life, the glorious treasures and abundant riches, not of this present world here, but laid up for us hereafter in Christ to come; so that the faith of the people being grounded upon the sure rock of God's word and promises, may stand firm and immoveable against all blasts of worldly temptations, waiting with hope for things not here seen, but only hoped for, and shall be seen hereafter. And thus much for the ministers of Christ's gospel.

Again, for you that be the hearers, it is also your part no less to give diligent hearing unto your preachers, and hearken to the word of God, whereby you may learn to know the difference between things here present, and things to come; between this world which here standeth, and the world which hereafter followeth; between the kingdom of this world, and the kingdom of Christ. Many there be which beholding the course of things here present, and setting all their delight and study therein, have their eyes fixed upon nothing else, being either so blind that they see not, or else so wilful that they pass not for things that be to come, but say either with the foolish atheist in the psalm, *Nō est deus*; or else with the fleshly epicure, say as they were wont in the time of *Naxianzen*: ἐμὸν δὲ νόημα ἐστὶν, θεοὺς μὴ εἶναι. I give me that is here present, and let God alone with that is to come, &c. These wretched persons are both deceived.

But they that be true christians, and have regard to their souls, must learn by their preachers, and understand by the scriptures, that besides this life, besides this world, this kingdom, these things here present, there be other things and much greater things, another life, another kingdom, another world to be looked for. Which two worlds or kingdoms, as they are contrary in effect and working, so the times of them must be distinguished. For as the law hath his time, so hath grace his time also; and as death hath his time to reign here; so hath life his time to reign likewise; and as wrath hath his working yet awhile, so reconciliation shall have his time to work hereafter; so that in this world remaineth troubles, vexations, toil, labour, misery, calamity, afflictions inward, afflictions outward, the body subject to sickness, the soul to temptations, the flesh to death, the law yet standing in his force, the same penalty of sin pronounced against *Adam*, still taketh hold upon us. Briefly, the nature of every thing

thing in the same order, and under the same malediction wherein *Adam* left it, still continueth and shall continue touching this outward body, so long as our old *Adam* liveth; look for none other in this world, so persuading yourselves, that as there hath been none heretofore, so is there none of you all here present but away he shall, die he shall, and shall taste corruption.

And yet all this notwithstanding, the christian man, albeit his case in this body be miserable, under wrath and punishment, death and malediction, yet is it true, that as he is under death, so is he also under life; as he is under wrath, so is he also under reconciliation; both under the law and under grace, under misery and yet in felicity. And this distinction of times is good for every christian man to consider, which distinction is this; the wrath of God for sin toward his elect continueth but a time, his favour and reconciliation remaineth for ever, his punishments here be temporal, his promises be eternal. Over night cometh mourning, but in mourning riseth myrth: our going out is with tears, *but our return again into Sion is with everlasting joy upon our heads*, *Isai. 35*. Sin here reigneth, conscience accuseth, the law condemneth, death executeth, the devil rageth. Thus the state of man here is miserable; but the time of this misery lasteth not, but is limited and barred.

This bar that cutteth off the time of these miseries is the passion of Christ our Saviour, who hath purchased for us a new life after this, a new world after this world, a new kingdom, a new country, new possessions, new mansions, and all things new, not as they were before, but after a much better sort. Wherefore, we having and holding these promises of God, and hope of things to come, may comfort our souls, and rejoice in God's favour, not passing for this world, whether it give prosperity or adversity. If adversity come, let faith hold hope, let hope work patience. With this hope Christ suffered the cross, and so entered into his glory. With this hope Paul with all the apostles sustained tribulations, and rejoiced in afflictions. Through the same hope so many holy martyrs endured torments of death; and this may be called man's passover. Even so let us also pass over the rough waves of this world, neither being dejected by adversity, nor yet puffed up with prosperity, as men whom neither the evils of the world can make worse, nor the goods of the world

can make better. Whatsoever therefore shall betide us in this world, and though we be corrected here for our sins, (as happeneth most commonly to the elect) let us not measure the state of our election thereby, nor think therefore to be cast out of favour, or the league of our reconciliation to be broken, remembering what the scripture foretelleth us, saying: *If they shall transgress my precepts, with rods and scourges I will visit their iniquities: but my mercy I will never remove away from them, &c. Psal. 88.* So long as we carry this old *Adam* about, the penalty of *Adam* followeth us, that is, we remain under wretchedness, sin, curse of the law, death, and under the dominion of Satan. But yet all this notwithstanding, we have an helper above them all, who, when these have done all they can, and the worst they can, when sin hath accused, the law hath condemned, death hath stricken us down, our graves have swallowed us, and the devil hath shewed his utmost malice against us, then cometh he, and where these have ended, there he beginneth to work, and shew forth the power of his kingdom, to justify the sinner, to discharge the law, to revive the dead, to vanquish the devil, to wipe all tears away, turning death to life, mortality to immortality, darkness to light, mourning to mirth, sadness to solace; briefly, to make all things new of nothing, *According to the operation of his power, wherewith he is able to subdue all things to himself.* Phil. iii.

Thus therefore pondering well the difference between this present world and the world that is hid in Christ, let us not regard so much what we are, but what we shall be: not what we have here, but what we shall have: considering with ourselves, that the things which we look for are yet to come, and all that Christ died for is yet to come, and belongeth not to this world. For the end of Christ's passion was not to make us rich in this earth, that we should become lords, ladies, or princes here; that we should be made honourable men, noblemen, worshipful or gentlemen, or that we should abound in wealth and pleasures of this world. Which of us all, either here present, or absent, that believe in the passion of Christ, doth flourish thereby any whit more in worldly prosperity, or is advanced in worldly glory; is richer in substance, stronger in body, more beautiful of person, more witty in policy, more prudent in this generation, or hath a penny more of possessions, for all the blessed passion of Christ our Saviour.

No,

No, no, the matters that he died for, are yet to come: they are not here. *My kingdom, saith Christ, is not of this world.* Where is it then? It is in the world to come. There is our kingdom, our country, and city, our occupying, all our stock and store lieth there. This world here present, which we make so much of, is none of ours, nor worthy to be made of. *Mundus transit, saith the loving apostle, cum concupiscentia ejus. The world passeth away with all his concupiscentie.* Also St. Paul, though not in the same words, yet agreeing in the same sense, saith, *The figure of this world passeth or vanisheth away, &c.* Meaning by this figure, the pomp, pride, and glory of the world, the vanity, wealth, felicity, bravery, and jollity in this earth, and in earthly things, with dalliance, pastime, eating, drinking, and all other sensual delights and desires serving to carnal appetite, riches, high titles, preferments, authority, activity, policy, worldly gifts and ornaments, beauty, strength, long life, with such other like things, which carnal reason of man so highly esteemeth and magnifieth in this world. All which things, as St. Paul here calleth transitory, so in another place, writing to the said Corinthians, he accounteth them as old things, as though we would call it a world *quondam*, not as now vading and fading away, but as a thing past away already, clean gone, and dispatched. *Vetera præterierunt, ecce nova facta sunt omnia, &c. The old things are past and dispatched, behold,* saith he, *all things are made new, 2 Cor. v.* And what new things be these? New heaven, new earth, a new world, new life, new bodies, new minds, new possessions, new mansions, new treasures, and all things new, brand new; such as neither eye hath seen, nor ear hath ever heard of before. And all these he saith not, shall be made new, *but that they are made new already*, although not yet visibly revealed to our outward sight, yet are they manifestly apparent to the spiritual eyes of our faith in the scriptures and promises of God: and though we do not yet corporally possess them, as we shall hereafter; yet are they so sure, as if they were in our hands already. Or rather, why may I not say, that we have them, and have entered corporal possession, seeing our agent and factor is there, and hath taken possession for us? And if our head be there already, how can it be but the body must follow after? And if Christ be *πρωτότοκος ἐκ νεκρῶν*, the first-born of the dead, wherever was there a first, but there must needs be

a second? Christ is first risen from the dead, so sure is it that we shall rise also.

And thus by occasion touching the times and difference of these two worlds and kingdoms, which belongeth to every christian man necessary to consider, to the intent that no man either be too much discouraged with the perturbations of this life, if adversity come; nor yet too much puffed up with these vain and transitory trifles, if he live in prosperity. Which be two perilous rocks, and many make shipwreck thereat. For so commonly it fareth with the most sort of men, that if any scourge of God's hand do fall upon us, we weep and wail, as though there were none other hell. And if we flourish a while in any wealth, we laugh and sing, as though there were no other heaven; yea, and almost care for no other life. But we that be Christians, are taught by the scriptures another lesson, whether we be in weal or woe, to turn our minds from the consideration of things here present, and to chear up our hearts with the expectation of higher things, of better things, of eternal things, of things to come, and therein to occupy our studies, and exercise our senses, not passing for the old and dead things of this world, which, as St. Paul saith, *are past already*. And what should men pass then for things that be past? What should we care for things that be conquered? *Care ye not*, saith Christ, *behold I have overcome the world, &c.* Or what should we regard things that be none of ours? For what have we to do with the world, which are redeemed out of the world? These things therefore of the world let us leave to the Turks, Jews, Infidels and Pagans, and if ye will also to the Papists, which be of the world. This world is none of ours, let them have it to whom it belongeth. Our kingdom is there where our king is: our country where our head is. our city where our freedom standeth. Seeing therefore we be here but strangers, let us pass forward as strangers through the desert of this desolate world. What should we travellers take long rest in our inns? And though it should chance unto us, as it happened to the Israelites, to lay our bones here, as they did in the desert, yet let us hold the hope fast of the promised land in the generation to come, which I trust in Christ, well-beloved, doth approach apace. And though as yet we have not bodily entered into it, yet with the eyes of our faith let us look about us, and upward *quæ sursum sunt*, and behold the

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the glory of them at least afar off. So shall we lightly shake off the love and lust of this transitory and conquered desert.

And herein the better to help you to some sight thereof, let me desire you, with *Moses*, a little to climb up the hill of *Nebo*, mentioned in the 34th of *Deuteronomy*. There may ye take a view of this your spiritual country, and glorious kingdom, whereof I preach unto you. There shall ye see your saviour and agent above mentioned, Christ Jesus, taking possession for you in heaven; yea, and what is more than all that can be most, passing all admiration there shall ye see this our own flesh, our own very flesh, sitting at the right hand of the Almighty Majesty of God. There shall you see our noble and triumphant captain, *Joshua*, our Saviour Jesus, with his priests and Levites, and his people following him, seven times going about the great city *Jericho*, with trumpets of jubilee in their hands. And I doubt not but he hath gone six times about already. And when the seventh blast shall come, then beware great *Jericho*. Then shall ye see the walls of this world fall down: then shall ye see the rich men of this world, with their bags of gold and silver, come tumbling down. There shall ye behold the stout giants of this earth, the sons of *Enachim*, brought full low; their gay houses, their princely palaces come rattling down; the tall trees of *Libanus*, the mighty oaks of *Bushon*, the high towers, with their defended munitions, the fair ships of *Tharssis*, and whatsoever is beautiful and comely in the sight of this world, *Isaiah* iii. Add to these also the outgrown hose of England, come tumbling over and over, *Isaiah* xl. Every high mountain brought down, and low vallies exalted.

Moreover there shall ye see the roaring lion, the venomous serpent, and old dragon the devil, which hath kept such a stir here so long, with all his hellish rabble of bloody persecutors; also with the Great *Turk* and Great *Calyph* of *Damascus*, with the Great *Calyph* also of *Vetus Roma*, and all other cruel tyrants and potentates of this world, which have abused their sword to the destruction of Christ's saints, fall headlong into the perpetual pit of perdition. The law shall cease, death shall be destroyed, sin, hell, malediction, with all other enemies which wrought us woe before, shall be vanquished. Briefly, there shall ye see the whole world, with all his pomp and pride, with adulterers,

terers, fornicators, userers, and covetous persons, dwelling in sinful *Jericho*, with all their force and puissance broken down to dust: only the house of *Raah* standing safe, that is, those penitent sinners, which receive God's message, and repent their sins, shall be preserved from the ruine.

Over and besides all this, yet one other fight I will declare to you, which will do you good to behold; for there ye shall see the proud triple-crowned bishop, even the great antichrist, and the false horned lamb, which hath so exalted himself above God and his son, with his high mounting castle of *St. Angelo*, also with his whole college of *Babylonical* strumpets and stately prelates of *Romish Jericho*, drunken with the blood of persecution, blown down with the blast of *Joshua's* trumpets, and with the breath of his mouth, even from the top of *Capitolium, usque ad infernum*. And there shall both the dragon, the beast, and the false prophet, altogether be tumbled into the lake of fire, that as they have kindled up the fire of persecution here in this world, to burn up the bodies of Christ's people, so they shall have fire and brimstone their bellies full, where the smoke of their torments shall rise up in *seculo seculorum*.

And as these things shall fall upon Christ's enemies, contemners of his gospel, in such sort as the sun and moon shall stand still, while *Joshua* our valliant captain shall vanquish thirty one kings, with all the glory of their worldly kingdoms: so on the contrary side, ye shall see the true christian *Israelites* divide amongst them great spoils of all their lands and possessions. There shall ye see new *Jerusalem*, the heavenly and metropolitan city all garnished with glory, like a spouse prepared for her spouse, with glorious mansions and pleasant tabernacles in it prepared ready to receive you; even such tabernacles, as *Peter* wished in the mount *Thabor* to be made, when he was wrapped with glory, that he could not tell where he was, nor what he spake, *Luke ix*. Briefly, in that mount *Nebo* ye shall see, that eye yet never saw, Paradise without any serpent to tempt you any more, riches without measure, glory without comparison, life without death, day without night, liberty without thraldom, solace without ceasing, joy without ending, a land flowing with milk and honey. And here to make an end of speaking of these things which be endless, looking in this mount well about you, you shall see with your spiritual eye, that *Daniel*, with his prophetic

tical eye, did see so long before, *that the kingdom, the power, and magnitude of the kingdom, that is or shall be under heaven, shall be given to the people of the highest, which kingdom shall destroy all other kingdoms, and this kingdom shall be everlasting.* To the which kingdom, the eternal God and father of our Lord Jesus Christ, which is true in his promises, and glorious in all his works, both happily and speedily conduct us, through the merits of Christ Jesus his son, and our everlasting saviour. Amen.

And here an end of the first part of this my text, which I have read to you out of *St. Paul*; wherein hath been declared unto you, the gracious and joyful message sent of God in the name of Christ, by his apostles, messengers, and ministers unto you. By the which message ye have heard how Almighty God not only is reconciled to you, but also how lovingly he intreateth you to be reconciled unto him. Further, what this reconciliation of God is, how firm it standeth and perpetual, what went before it, what variance there was between him and us, and how this variance was reconciled, and God's wrath pacified, by one oblation once done for ever; moreover what things follow after this reconciliation, with the golden chain and principal points of our salvation depending upon the same; and finally, how far the time of the law and of wrath lasteth, and when the time of grace beginneth, what difference is between these two times, and how a christian is, both under wrath, and also under reconciliation, in divers respects, of the outward man first, and then of the inward man, with other things not unworthy to be mused upon, partly is set forth in this former part unto you.

Now let us pray, as we first began, making our earnest invocation to Almighty God, for the universal state of Christ's church, and all other estates and degrees in order particular as custom and also duty requireth, &c.

F I N I S.

